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The Alliance Weekly

MARCH 28, 1956

MBERT

"THE BLOOMING GARB OF SPRING"

"Now is Christ risen from the dead"

The Editorial Voice

WHO DOES THE WORK OF GOD?

In a close and final sense no one can do God's work. Nor does He turn His work over to others to do. He works *in* His people and *through* them, but always it is *He* who works.

Jesus said, "My Father worketh hitherto, and I work"; and Paul said, "It is God which worketh in you both to will and to do of his good pleasure."

This is not to teach that men should not work. One has but to run his eyes over the pages of the Bible casually to become convinced that God intends His people to work. He put the man in the Garden of Eden "to dress it and to keep it." Our Lord was a carpenter and He chose active men for His first disciples. The Book of Proverbs has some scathing things to say about the sluggard who loafs away his days in careless indolence only to have poverty come upon him at last like an armed man.

Certain passages of Scripture, if carelessly read, might give the impression that God delegates some of His work to Christian leaders to do for Him as a manufacturer might sublet to others certain items in a contract; such, for instance, as First Corinthians 15:58, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In First Corinthians 16:10 Paul says plainly that Timotheus "worketh the work of the Lord, as I also do," but we must never understand from this that these men did a work of God apart. Rather they were the obedient instruments in whom and through whom God wrought His own work.

Any misunderstanding about this is cleared up by the explanation of Paul in Colossians 1:29, "Whereunto I also labour, striving according to his working, which worketh in me mightily"; and First Corinthians 15:10, "I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

If this working, yet not working, doing God's work, yet not doing it, should seem to be confusing, remember there is a parallel for it in the well-known testimony of Paul in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." From all this I think we may draw the following conclusion: *We can no more do the work of God than we can live the life of God.* In the believing and surrendered soul Christ lives His life again and continues to live it, and in the obedient, believing man God will cont to work, reaching out and through the human instru to accomplish His wonders among men.

It is critically important that we grasp this truth. M religious work is being done these days that is owned by our Lord and will not be accepted or rewa in that great day. Superior human gifts are being taken for the gifts of the Holy Spirit, and neither who exercise these gifts nor the Christian public be whom they are exercised are aware of the decep Never has there been more activity in religious ci and, I confidently believe, never has there been so l of God and so much of the flesh. Such work is a s because it keeps us busy and at the same time prev us from discovering that it is our work and not G

"Nothing is wrought by creatures," said Meister l hart; "the Father works alone. The soul shall n stop until she works as well as God. Then she and Father shall do His work together: she shall wor one with Him, wisely and lovingly. That we may b unity with Him. God help us. AMEN."

●

HOSPITABLE OMAHA AWAITS COUNCIL

The city of Omaha has made unusual progress in last ten years. Its industrial program has been expan and the erection of the Civic Auditorium has mad an attractive convention city.

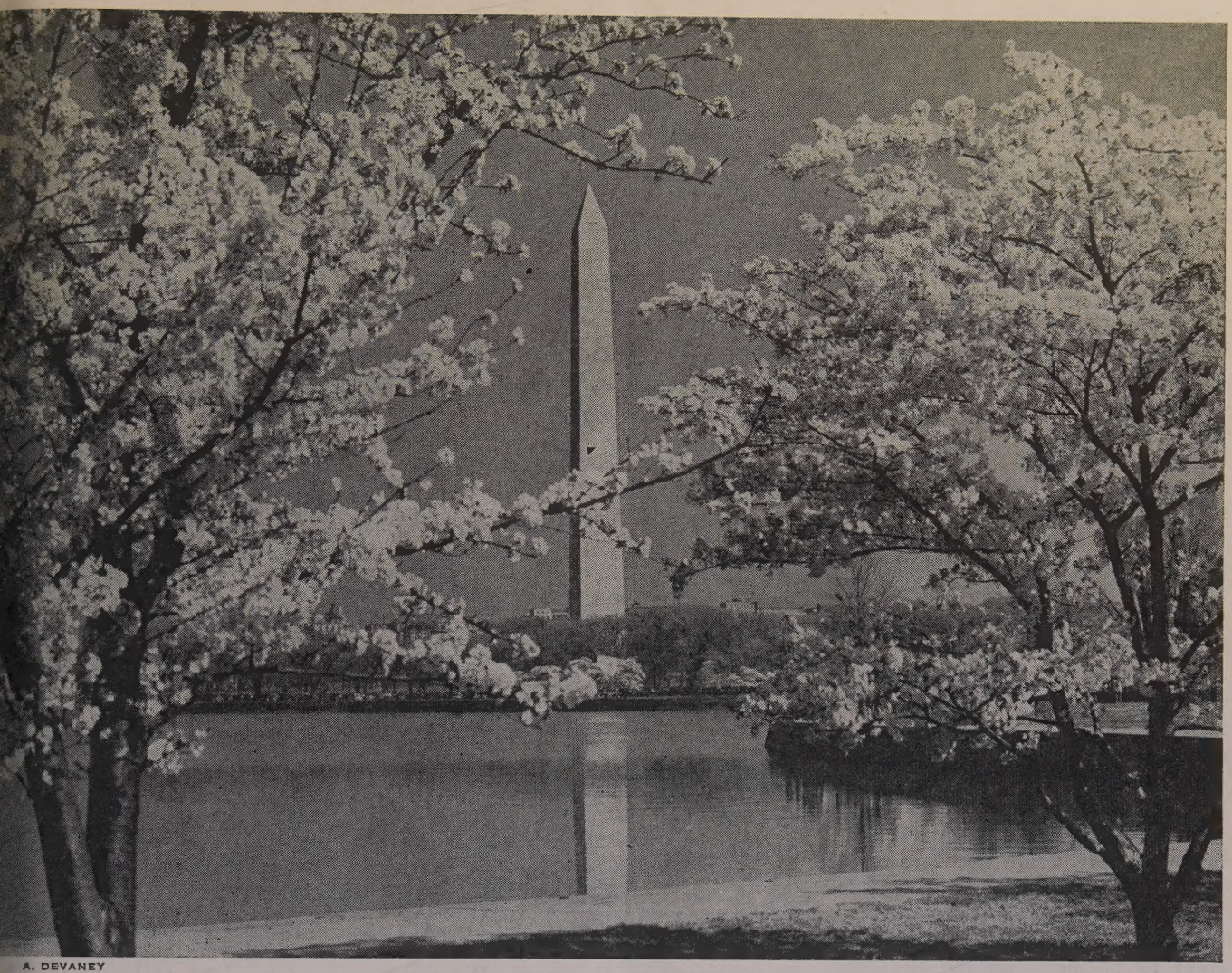
The people of Omaha are hospitable and for fourth time will give the Council delegates of Christian and Missionary Alliance a hearty welc The Council meets May 16-21.

A program of variety and distinction will be prese for the general public. Each weekday afternoon t will be a sermon and service to which the publi invited. At each evening session there will be a prog of music, missionary tidings and a sermon. Among special features will be a missionary exposition in Assembly Hall of the Auditorium, with nightly illustr talks for the public. The great Sunday afternoon sionary meeting with its colorful procession will b instruction and inspiration to all who attend. Preachers Chorus, many outstanding soloists and sin groups will be heard in the program of music.

The official programs will be sent to accredited d gates, and a program for the general public will sent upon request to those who write to the headqua of The Christian and Missionary Alliance, 260 W 44th Street, New York 36, New York, or to the Om Gospel Tabernacle, 2006 Douglas Street, Omaha Nebraska.

There is excellent railroad service from all point the country to Omaha, as well as plane service and transportation. Splendid highways from every sec of the United States lead into this great Midwest

Delegates are urged to write early for reservatio accommodations. Requests should be addressed to R. R. Brown, in Omaha.



A. DEVANEY

Spring in the Capital

When Christ Dwells Within

Easter is more than an observation of a historic event . . . only those who are experiencing Christ's cleansing and His indwelling can truly keep Easter

By DR. GEORGE WELLS ARMS

"CHRIST liveth in me" was the umphant cry of the apostle Paul. d when the eternal Son of the ing God, who has all power and authority, comes and makes His elling place in a human heart, o may not be a great victorious ristian such as Paul was!

Yet what was true of him is ually distinctive of every Chris-n. Everyone who is redeemed l belongs to Jesus Christ is in-elt by Christ. "Know ye not as your own selves, that Jesus Christ is in you?" There may be some like certain of the Corinthians (2 Cor. 13:5, A.S.V.) who are indwelt by Christ and who do not know it. But Paul warns to take no chance about this: "Try your own selves . . . prove your own selves . . . unless indeed ye be reprobate." Or hear him again, "Christ in you, the hope of glory" (Col. 1:27). In other words, not to be able to say "Christ liveth in me" is to be lost. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

Salvation and all the good news of the gospel is not only that Christ took upon Himself our flesh to give us an example (which no one can follow in his own strength) or to pay the price for our sins and cleanse us from all unrighteousness (which we cannot do of ourselves); but He came to make His dwelling place in us, so that we might become His body, partake of His life and resurrection and finally of His glory. This is why the Christian can say, "O death, where is thy sting?"

Our Lord Himself taught us these very things. "Abide in me, and I in you" (John 15:4), He said. The relationship is reciprocal: "Ye in me, and I in you." If we do not so abide and let Him abide in us, then as a branch we wither and are cast forth and burned. We have no life of ourselves.

This then is what it means to be a Christian: to open the door of our hearts and let Christ Jesus come in and take full possession. That is accepting Him as a Saviour. He cannot come in except the heart be clean. Therefore He cleanses it in His own blood. Then He comes in to reign and to give strength, comfort, peace, assurance, guidance and all the fruit of the Spirit: love, joy, peace. This is life abundant, joy so deep that no sorrow can get underneath it. *"Oh! what a salvation this, that Christ liveth in me."*

This is what believing in Jesus Christ really means. It is not a mere intellectual assent that He is the Son of God. Of course, that is the first step. You would not get on a train unless you believed it would carry you to your destination. But just believing that it can carry you there will never get you there. You have to get on and get in. "As many as *received* him, to them gave he the right to become children of God, even to them that *believe* on his name" (John 1:12, A.S.V.). *To believe* then is *to receive.* We must open our hearts and let Him in. He says, "Behold, I stand at the door, and knock" (Rev. 3:20). But simply to hear Him knock, whether at a church service or through a hymn, and be moved emotionally and to say, "Yes, I believe that is Jesus," does not let Him in. We must open the door and say, "Come in, Lord Jesus, into every chamber and nook and corner, and reign supreme." That is surrender!

It is a great thing to entertain royalty. It is a greater thing to surrender self and let the King of kings and Lord of lords have the throne room of our lives! Just in proportion as He comes in, self goes out. Then we can say with the apostle, "I *have been* crucified [nailed to the cross] with Christ" (Gal. 2:20, A.S.V.), not "I *am* crucified with Christ," for He is no longer on the cross. We can say, "I have surrendered all and the living Christ has come in and taken full possession. He has become my ruling passion. For me to live is Christ; therefore it is no longer I that live; self is thrown out the window and it is Christ that liveth in me." We *have* crucified the flesh with the passions and the lusts thereof (Gal. 5:24), and we *are* raised together with Him (Col. 3:1). So that the life we now live we live by faith, trusting in Him who loved us enough to give Himself up for us.

We open the door and receive Him by faith, knowing that He will come in when we do this, for He said He would. He wants to come in. He longs to be our Friend, Keeper, Counselor, Life. "That Christ may dwell [literally, make His home] in your hearts through faith" (Eph. 3:17, A.S.V.). His dwelling there does not mean that life is going to be smooth and easy. It is not. Christ comes in carrying a cross. Paul had all manner of persecutions, imprisonment, shipwreck, infirmity and finally martyrdom. And that is why he rejoiced in the Lord always and was more than a conqueror through Him that loved him, because Christ lived in him, the hope of glory. "In the world ye shall have tribulation: but be of good cheer. Why? Because He that dwelleth in you hath overcome the world." Him in!

We read in the days of our Lord's earthly ministry that "he could not be hid." If Christ dwells in us the world will soon know about it. We still cannot be hid. We are new creatures, living epistles, known and read of all men. Concerning the early disciples it was said, "They took knowledge of them, that they had been with Jesus." Does the world see Jesus in you? Indeed, we must expect no other treatment than they received (John 15:19, 20). Yes, "Rejoice, and be exceeding glad, for great is your reward in heaven." Him in!

The indwelling Christ is the source of the Spirit (Gal. 5:22, 23, A.S.V.).

Love—"The love of Christ constraineth us" (2 Cor. 5:14). ". . . even as I have loved you" (John 15:12, A.S.V.).

Joy—"That my joy may be in you, . . . and your joy no one taketh away from you" (John 15:11; John 16:22, A.S.V.).

Peace—"My peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

Long-suffering—He "endured the cross" (Heb. 12:2). "Love suffereth long" (1 Cor. 13:4, A.S.V.).

Kindness—"He was moved with compassion" (Matt. 9:36). "Finally, be ye . . . compassionate, kindly, tenderhearted" (1 Pet. 3:8, A.S.V.).

Goodness—He "went about doing good" (Acts 10:38). "Created in Christ Jesus unto good works" (Eph. 2:10).

Faithfulness—"He abideth faithful" (2 Tim. 2:13). "He that sat thereon called Faithful and True" (Rev. 19:11, A.S.V.).

Meekness—"I am meek and lowly in heart" (Matt. 11:29). "Follow thou me" (John 21:22).

Self-control—"Leaving (you) an example, that ye should follow his steps" (1 Pet. 2:21).

The subject of the living Christ holds tremendous fascination for Dr. Arms. Since being retired from the active ministry of the Presbyterian Church he devotes much of his time to writing articles and tracts. The vigorous faith expressed in his writing bears testimony to a present experience of Christ's resurrection and the assurance of having part in that great transformation when all who are in Christ shall be changed.

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Treasures Old and New

Like Unto His Glorious Body

PHILIPPIANS 3:20, 21

By HENRY P. LIDDON

MAN lives on the frontier of two ast mysterious worlds: the world f pure spirits and the world of nimal existences. We Christians now that our nature, as a whole, as been ennobled by the Son of God. Bending from His throne of eaven, in the immensity of His love, [e has taken it upon Him in its in-egrity. He has taken body and soul like and joined them by an in-issoluble union to His own eternal erson.

That body which was born of lary, which lived on this planet for irty-three years, which was spat pon, which was buffeted, which as scourged, which was crucified, hich underwent the stiffness and ie coldness of death and was aised again in glory—that body is ow at the right hand of God the 'ather Almighty. He confers on all ho are partakers in human flesh nd blood a patent of nobility of hich our race can never be de-rived. "Forasmuch then as the hildren are partakers of flesh and lood, he also himself likewise took art of the same."

Yes, He has ennobled us, and yet, hile this life lasts, how great is the nterval between our condition and His! How unlike is that body of lory which rose from the tomb on Easter morning to our body—unlike n its indescribable beauty, in its reedom of movement, in its inac-essibility to decay, in its spirituality f texture.

The human form appeared to Greek artists the most beautiful thing in nature. It seemed to them most nearly to unveil the divine beauty to the eye of sense. We know from their sculptures which have come down to us how fondly they studied it. They have left in stone the splendid record at once of their unrivaled genius and their persistent enthusiasm.

How impossible it is to imagine the phrase, "our vile body"—or as it would be better rendered, "our body of humiliation"—upon the lips of the men who decorated the Parthenon. We cannot. The very words point to another and a totally distinct world of feeling and of thought. Such a phrase as "our body of humiliation" implies that the man who uses it has been deeper and higher than the things of sense. The Greek knew only this visible world and he made the most of it. The Hebrew had had a revelation of a higher beauty; and when men have really come into contact with the eternal they sit lightly enough to the things of time. The Hebrew could not forget that his eye rested, after all, on a perishable mass of animated clay. Paul's phrase, "our body of humiliation," gathers up and embodies the mind of both the Testaments. It describes the body which is destined to die. Prophets and apostles did not write as artists; they wrote with eternal realities in view.

Death is the disturbance of that union of soul and body which constitutes man in his completeness. Death introduces a morbid state of existence, a strictly abnormal separation of the two constituent parts of our being; and this irregular interruption of the true life of man ends at the resurrection, when man re-enters upon the normal conditions of his complete being.

When St. Paul wrote his letter to the Philippians he had no sort of doubt that Jesus Christ, crucified some thirty years before, was living and was reigning, and that He had actual jurisdiction at that moment over all things in earth and in heaven. The phrase, "the working of his mighty power" (Eph. 1:19), covers all the ground required for we are in the presence of omnipotence.

It seems strange that the various elements of a human frame re-solved into dust many centuries ago should be re-collected, reanimated, endowed with a new and more glorious life. The particles have been absorbed and reabsorbed into foreign bodies; they have passed through animals and through vege-tables. They are scattered by this time in a thousand directions, in the never-ceasing cycle of destruction and recombination which makes up the observable life of this universe. How, then, are the ingredients which have belonged to a single body to be re-collected and reincorporated for the promised transfiguration?

H. P. Liddon was a noted English preacher and scholar of the past century. For a time he was professor of exegesis at Oxford and also canon of St. Paul's Cathedral, London.

"A bundle of impossibilities," says the materialist. "A stupendous miracle," says the believer. Certainly it is an astonishing exertion of superhuman power which we have in view, but I submit that it is not more than any reasonable believer in God would assent to upon sufficient evidence of His declared will.

To believe in God is to believe in the original creation of all things out of nothing. Creation, after all, is the great miracle. Compared with it the resurrection of the dead is a trivial incident.

Faith in the resurrection has great consequences. If at death we part company with the body for good and all, if the spirit is the only part of us which has a future, it would not matter much what was done with this perishing husk, whether in life or in death. But if this body of humiliation has before it a splendid destiny, then we shall treat it in life and in death as princes are treated who live in expectation of a throne, with all the care and honor that its prospects demand. And hence, after death, respect for the human body is a natural result of Christian belief in the resurrection, of belief that the inanimate form lying before us is not utterly gone forever; that it certainly has a future. Christianity has made respect for the dead a rule, by its great glowing faith in the coming resurrection. We know that we are not handling a lump of decaying matter which has lost its interest forever. It lies before us, a body of humiliation. But we are certain that one day it is to be fashioned like the glorious body of the ascended Son of God, and we treat it accordingly.

Much more important is our duty to the body during life. That duty may be expressed in two words: guard it and train it. You who are well off do what you can for the bodies of the poor. They, too, will rise. All of us—let us keep our bodies in temperance, soberness and chastity. Keep them from all that would bar entrance to the presence of Christ. Every man that hath the resurrection hope in him purifieth himself as Christ is pure. Do not forget how this sinful body may even here be made clean by Christ's body, just as the soul may be washed with His most precious blood.

And train the body, too. Train it, not as a mere beautiful human frame, but as a future partaker in those scenes of transcendent joy and worship which are described in the Apocalypse. "Present your bodies," says the apostle, "a living sacrifice" in work certainly, and in that best of all kinds of work—worship. Worship (including its lower element of bodily reverence as well as its higher element of spiritual communion) is a direct preparation for heaven.

We, every man of us, shall die as the creatures around us, but if we are in Him He will gather up what death has left. He will transfigure it with the splendor of a new life. He will change our body of humiliation, that it may be fashioned like unto the body of His glory.

Blessing and Honour and Glory

Blessing and honour and glory and power,
Wisdom and riches and strength evermore
Give ye to Him who our battle hath won,
Whose are the Kingdom, the crown, and the throne.

Soundeth the heaven of the heavens with His name;
Ringeth the earth with His glory and fame;
Ocean and mountain, stream, forest, and flower
Echo His praises and tell of His power.

Give we the glory and praise to the Lamb;
Take we the robe and the harp and the palm;
Sing we the song of the Lamb that was slain,
Dying in weakness, but rising to reign.

—Horatius Bonar.

Quotes from Our Contempor

M. L. Peterson, in the *Pilgrim ness Advocate,* calls for a per revival:

"The results of a revival miraculous and widespread, God has His way. When si really get saved, the neighbors erally know about it, and eve merchants. One storekeeper sai he always welcomed a revival town for a lot of old bills got Old grudges and quarrels wil fixed up when the heart gets r

The Wicked Are Trouble

Ungoverned passions are to the what winds are to the ocean, they often throw it into a storm in such a world as this the s must meet with many things v are calculated to rouse them.

Sometimes he is injured, in perhaps without cause or pro tion, and then his mind is agi by revengeful feelings. Some he sees a rival, perhaps an unw rival, outstrip him in the race seize the prize which he had h to obtain; and in consequence mortification and chagrin lie g ing at his heart and cause the gu pain because he is obliged to ceal them. Often he meets some slight affront or insult w wounds his pride and sets his passions in a flame, like Haman could enjoy nothing because M cai refused to do him reverenc addition to these things he is exposed to a thousand little n less vexatious occurrences w tease and fret and harass him, re ing his mind a stranger to pea

Often too his mind is disturb its own workings, without any a able cause. He feels restless an happy, he can scarcely tell why wants something, but he cannc what. One wave of troubled th after another comes rolling upc mind, and he cannot say wit psalmist, "In the multitude o thoughts within me, thy com delight my soul." These trouble thoughts and tumultuous wor of the mind are to the wicked what the daily flow and ebb o tide are to the ocean. They k in agitation even when the v of passion cease to flow.—E. Pa

The Religious Caravan

DAVID R. ENLOW, News Editor

T HOME

emand ban on liquor advertising: Spokesmen for nurch and temperance groups urged Congress to utlaw alcoholic beverage advertising from radio, tele- sion and national magazines. A large number of wit- esses testified before the Senate and House committees favor of several bills proposing such a ban. Methodist ishop Wilbur E. Hammaker, of the National Temperance nd Prohibition Council, said it was the strongest rotestant representation on a single issue in Washington the last twenty years. For the first time a spokesman r the National Council of Churches supported the gislation which is sponsored in the Senate by Sen. Villiam Langer (R.-N. D.) and in the House by Rep. ugene Siler (R.-Ky.) and others. "Insinuations by quor advertisements which lead youth to believe that rinking liquor is a mark of social acceptability or social istinction are harmful and objectionable," one witness id. Other witnesses stressed that Christian parents nd it difficult to teach their children temperance be- use the home is invaded by repeated messages lauding coholic beverages as desirable and beneficial.

●

oy Scouts establish Asbury award: A special hiking ward in memory of Bishop Francis Asbury, pioneer rcuit-riding preacher and first American bishop of e Methodist Church, has been established by The Boy couts of America. Called the Asbury Trail Award and mprising a gold-plated medal and a certificate, it ill be given Explorer Scouts who complete a reading urse in the life of Bishop Asbury and hike the old ataloochee trace between Lake Junaluska, N. C., and osby, Tenn. First blazed by Cherokee Indians, the 35- ile Cataloochee trace cuts through rugged wilderness ross the Appalachians. Bishop Asbury's journal records at he crossed the then uncharted Appalachians more an sixty times while traveling 270,000 miles to preach ,000 times between 1771 and 1816.

●

k moral, spiritual teaching in schools: In Atlantic City ,000 educators attending the annual convention of e American Association of School Administrators de- ared that the teaching of moral and spiritual values public schools "is indispensable to the perpetuation of e American way of life." In an adopted resolution ey also acknowledged their obligation to continue d increase efforts to make young people understand e importance of religion in American culture. The educators further pledged to explore for themselves and their pupils "the deep spiritual insights" which motivate individuals and nations.

●

Presbyterians hit persecution of Protestants: In Pittsburgh the North American Area Council of the World Presbyterian Alliance condemned in strong terms "persecution of Protestants in Spain and Colombia." The resolution, presented by Dr. John A. Mackay, president of Princeton Theological Seminary and head of the World Presbyterian Alliance, was unanimously adopted. It called for "an effective stop to the inexorable process which is designed to extinguish Protestant minorities in Spain and Colombia where state churches control the religious policy of government." The resolution denounced the recent closing by police of the Evangelical Theological Seminary in Madrid.

ABROAD

Ecuador honors evangelical missions: On February 16 the Supreme Government of Ecuador conferred the National Medal of Merit in the Order of Commander on Abe Van Der Puy, president of the Inter-Mission Fellowship of Ecuador. In a dignified ceremony at the palace, the President of Ecuador honored the memory of the five missionaries killed by Auca Indians.

PEOPLE

Son born to missionary martyr widow: Matthew Jay McCully was born February 11 to Mrs. T. Edward McCully at Pontiac, Mich. The infant's father was one of the five missionaries who gave their lives in an attempt to reach the Auca Indians of Ecuador. Matthew has two brothers, Stephen, three, and Michael, one.

THE PRESS

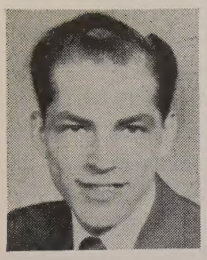
Baptist editors told of religious news interest: Belief that "religious news is on page one again to stay" was expressed at the annual meeting of the Southern Baptist Press Association in Mobile, Ala., by Dr. C. Penrose St. Amant, professor of church history at New Orleans Baptist Seminary. "People today don't want social security so much as they do cosmic security," he said. "There is a thorough-going concern in America for religion and theology today."

PEOPLE SAY

Rev. W. G. Berry, associate secretary of the United Church of Canada's Board of Evangelism and Social Service: "A so-called spiritual experience that does not result in social outreach is the worst of all sins. When we bring men to Christ we must challenge them to social witness. One spiritual problem of our times is a weak-kneed pietism which confuses witness merely with talking about Christ. Witness must also involve acting for Christ, standing up to be counted on great moral and social issues of our time. We shall not truly serve our Lord unless our evangelism has a social content."

Rev. R. E. Cutbirth
Editor

Alliance Youth



Ross Ingram

You Can Be a Spiritual Champion

By ROSS INGRAM, Cobourg, Ontario

In this year of World Olympics there is a vast quantity of newsprint given over to the various accomplishments of the athletes, with particular emphasis upon the United States and Russian teams. I wonder, however, if many of us really know what a true champion is.

The carefree, hilarious sports-loving attitude of our Western world has developed a picture of a champion which is distorted and out of proportion. When the word champion is mentioned, the immediate impression on the minds of young men and women is the playboy who does nothing for a living but indulge in his particular sport during its season, fishes and hunts the rest of the year and carouses every night with wine, women and song. Most great athletes do not live this way, of course, or they could not be great for very long. However, enough young men have lived this type of a life to impress this false conception upon the minds of American youth.

Recently, in an article in one of Canada's largest daily papers, a former world heavyweight boxing champion said that the reason he was broke and pitifully in debt was because people expected him to live like a champion. Early this winter, before a championship professional football game between a group of "all stars," two participants were arrested for beating up a patron in a neighborhood bar. These men may be top rate athletes, but they are not true champions.

I fear this erroneous ideology is even creeping into the Christian concept of what a successful Christian ought to be. "Be gay and happy. . . . Smile and the world smiles with you." Praise God for a happy Christian testimony—we couldn't get along without it; but happiness does not mean pleasure. In fact, mere pleasure must be avoided if you would be a champion. Rigorous training, strict dieting, regular hours—these are a must for even a worldly winner. Paul says, "Any man who enters an athletic contest practices rigid self-control in training, only to win a wreath that withers" (Williams). We are in a race for the prize of bringing glory to God, but few of us are training properly.

Spiritual champions are made. They are made from the inside out. The moral fiber of self-control and determination must bring the body into proper condition. Christian champions come few and far between. Within the Christian there is the potential to win, to be a real champion, but it must be developed. This isn't easy, but then it's never easy to be a champion.

In First Corinthians 9:26 and 27 Paul gave us some spiritual training rules that are essential to winning. First of all, he says, "I run, with no uncertainty as to winning" (Williams). Paul had a purpose, a goal. Unless we set our sights on the top, we will never reach the top. Second, he says, "I box, not like one that punches the air." To reach our objective we need a definite plan. You can stay afloat in the swimming pool by simply flailing your arms and kicking your feet, but you never win a race that way. Finally Paul says, "I keep on beating and bruising my body and making it my slave." This is perseverance. Have you lost any races lately? Gil Dodds lost a [illegible] too, but he persevered until he set [illegible] world's indoor mile record.

Are you keeping the spiritual tr[illegible] ing rules that Paul kept? If you [illegible] the day will come when you, [illegible] will be a spiritual champion.

Always on Top

A buoy is fastened securely t[illegible] rock at the bottom of the sea. [illegible] waves splash around it; it fl[illegible] serenely in its appointed place. [illegible] tide rises and falls; it is still th[illegible] The Atlantic rollers come ra[illegible] towards it; it mounts them one[illegible] one and rides upon them as they[illegible] past. The tempest descends, [illegible] billows rush upon the little buoy [illegible] for a moment it is submerged. [illegible] immediately it rises to the sur[illegible] and is in its place again, unmo[illegible] and unharmed.

What a picture of the conque[illegible] life! What a power and a privi[illegible] for a soul to be able thus to [illegible] lightly above every opponent, e[illegible] vexation, never to be overwhel[illegible] with fear and doubt, always to[illegible] on top of the fretful sea of li[illegible]

SUNDAY SCHOOL CHRONICLE.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

TEN STEPS TOWARD WINNI[illegible] THE CONTEST

1. *Call* a special meeting of[illegible] AYFers in your church.
2. *Make* it a night when the g[illegible] will fully review the contest plans [illegible] to your AYF leader and pastor.
3. *Review* the programs used in [illegible] days.
4. *Decide* whether any of these [illegible] be used for the Contest.
5. *Determine* to enter a used prog[illegible] or create new ones.
6. *Plan* to make your next few [illegible] grams of contest caliber.
7. *Write* out your programs in [illegible] for the contest.
8. *Attach* entry forms to the [illegible] gram.
9. *Send* your material to the Na[illegible] al Youth Office, 260 W. 44th St., [illegible] York 36, N. Y.
10. *Close* the meeting with a fel[illegible] ship time.

Our goal: 500 AYF programs

Except among a small but significant minority in India, Easter will be observed much like any other day of the year

Easter Without the Resurrection

By REV. LOUIS L. KING

HINDU India enters the Easter season in a manner quite unlike that of Christian lands. For that matter, every day of the year is radically different. India repeatedly causes the Christian Occidental to stop in his tracks, tearing him away from all his familiar ground. The day, the night, the climate, the people, their customs and dress, religion and philosophy always are strikingly different. These differences seem especially noticeable at Easter time.

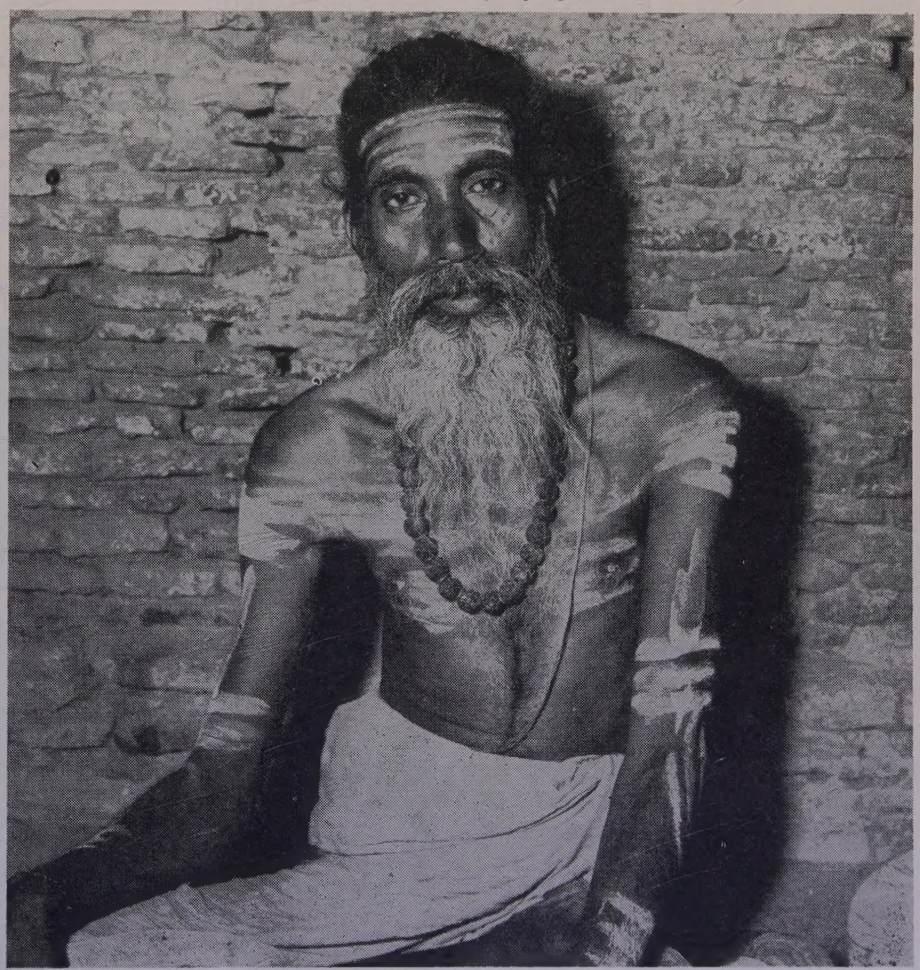
On the afternoon preceding Easter, as on every afternoon, the air is so dust-laden that the glory of the sun is dimmed and the color is that rosy hue seen on a chilly wintry morning. Later, almost without any intervening twilight, the great full moon commences its nightly office.

Few homes will have the advantage of cheering rays from a single lamp to pierce the encircling night. In matters both physical and spiritual the people sit in darkness, feverish, fear-haunted and tormented with wild imaginings. Since 82 per cent of the people cannot read, they must pass the evening hours without those genial friends called books. Then, without knowledge of the advantage and comfort of a bed spread with clean white sheets, the majority of them sleep on dust-covered floors, wrapped in dirty cloths. A few million others sleep on the open street. They lie down, haunted by life's most horrid harassments: the continual threat of the detestable money lender demanding payment on an irreducible debt; the skimpy harvest; the women who die in childbirth; the desperate poverty of the villages; coarse cries issuing from shapeless masses of flesh covering protruding bones; the ill smell of disease-laden air and smoke from hundreds of funeral fires. In their deepest ponderings they see no escape from famine, leprosy and inhuman wickedness. Separated as we are by fifteen thousand miles and centuries of Christian civilization, it is difficult for us to appreciate their misery. Actual conditions outrun the imagination.

On Easter morn no jubilee hymns arouse the sleeping people with the blessed good news that Christ arose from the dead. Instead of this, packs of jackals invading the village howl in concert, raging like souls in hell.

In India Easter Day itself dawns on all human types. Here are the most primitive of shy, jungle folk hiding in the forest, dressed in bark and shooting poison arrows. Here also are modern university-educated

An Indian "holy" man shows his piety by self-mutilation . . .



PHILIP GENDREAU

Contrasts drawn between East and West often overlook the profound debt which Western nations owe to the influence of the Christian church. Mr. King's vivid description of conditions he observed while he was a missionary in India point to the reason for there being such differences. Through the power of Christ's resurrection, the church of India is also beginning to exert an influence out of proportion to its numbers. Its celebrations of Easter are prophetic of the time when deplorable aspects of Indian society will give way before the transforming presence of the risen Lord among His people.

young people, urbane and alert. There are multitudes of mill workers and of saffron-robed "holy men." In South India some people have skin like polished ebony. In Central India are the warrior Rajputs who brush their beards upward toward their forehead, a practice that gives them a catlike expression. In the north are light-skinned people, sometimes with gray or blue eyes. Indian princes swagger in gold brocade adorned with ropes of pearls, wearing turbans made of pure silk in colors of scarlet, pink, yellow or green.

For everyone the day begins with a throat cleansing accomplished by scraping the coating from the tongue and palate with a stick. It is really a ritualistic retching. So awful are the snortings, spittings and coughings that hearing them is almost enough to produce nausea in others.

Next on the day's program, millions of Hindus plunge waist-deep in water to make ablutions and prayers according to rites that are as old as civilization. Their dripping hair glistens and their wet bodies shine in the morning sun like new bronze. Religious offerings of marigolds and garlands of other flowers drift downstream on the water's surface.

From early dawn the air is filled with strange penetrating blasts of conch shells, the noisy clang of bells and gongs, and the plaintive music of stringed instruments emanating from the numerous temples. During the day four million dollars are spent worshiping the thirty-three million gods of India.

On Easter Day twenty-seven thousand people die. Smallpox, typhoid fever, tuberculosis and a starvation diet all contribute to this daily harvest, and little is done to stop it. In North America there is one doctor for every seven hundred people; in India one for every seven thousand people. In North America there is one nurse for every five hundred people; in India there is only one nurse for every forty-eight thousand people. When they come to die the great majority of India's people are without the aid of sedatives or a medical attendant. Every minute during the day twenty funerals are held, at which some women will howl and wail their great despair.

Just as there was light in Goshen while all Egypt sat in darkness, so there is light in the darkness of India. The lights are not numerous nor as yet too bright. The Christian population numbers only 2.1 per cent. There is on the average one congregation of believers to every twenty-four villages, and one pastor for eight congregations, but on Easter Day these Christians sing jubilee songs about an opened tomb. From Cape Comoran in South India to the heights of the Himalayas there are those who have heard of that tomb and join to sing the song of jubilee. The old men are singing, "The Lord is risen from the dead"; the young men and maidens catch the glowing theme. Little children help to swell the hallelujah chorus. It is a song of triumph. In the cities processions of witnesses are formed. Marching two deep with banners and songs they parade the streets under the blazing sun. At times they halt to announce the living Word of Jesus, recite Scripture texts and pass out simple pamphlets. Even in the lonely out-of-the-way villages all the Christian homes are freshly whitewashed and cleaned, and a cross is painted on the door as a testimony to their faith in Christ.

These are some of the ways redeemed men and women scattered in little groups throughout India are making Easter mean more to the people of that land than a date celebrated in foreign countries. The life of the risen Lord in His people makes them as a city set on a hill.

A Catechist Restored

By REV. S. T. BURNS, Africa

The first Sunday morning back our little mud chapel we experien a joy that was hard to contain. T testimonies of God's dealing, of guiding, of answered prayer, and victories won during the past y were wonderful.

While at home we asked many you to remember in prayer one our catechists, Domo Dolo, who h given up his pastorate and return to his home. In this service Do told us how God had dealt seve with him. His wife, his child a then he himself became very When one of the older men told h that God was dealing with him, only hardened his heart and s that pastors get sick too. After m chastening he finally returned to the will of the Lord. He has b healed and the Lord's blessing been upon his ministry. In the li village that is his parish eight h sons repented.

A leprous woman recently ente the "Jesus road," and a young wom who came to Sangha for treatm of her baby has found Jesus as Saviour. Just this last week an white-bearded man from a neighb ing tribe was brought here for h He listened to the message of and returned to Tougan well in b and soul. Pray that these babes Christ will grow in the Lord.

. . . small or large groups of Christians witness to the Saviour

L. E. HAR

The Growing Sunday School

ALMA L. GILLEO, Editor

Where to Find VBS Workers

Vacation Bible school is one of the most important events in the church schedule. Yet it is becoming increasingly difficult to get good teachers.

Some of the most competent men and women work during the day. Other capable young women have small children and no baby sitters. Some women feel they are not capable of teaching. As a result, the few who are free to teach are often given double assignments.

Alert pastors and VBS leaders are looking around for help in solving the problem and are finding it in unexpected places.

Every church has a few older women and others who, for one reason or another, feel they are not able to teach. But they are willing to do something. Last year several churches used these women in important jobs.

Many of the women were willing and eager to baby-sit so young mothers would be free to teach. In one church the mothers brought the babies and very young children to VBS where the older women cared for them in the nursery. Extra beds and playpens were brought in to provide for the babies. Mothers were glad to have the children close by, and the older women enjoyed the experience. In another church the women baby-sat in the children's own homes.

Other women prepared and served refreshments or assisted teachers in distributing handwork materials and putting them away later.

There are other ways these women can help in VBS too, such as keeping attendance records, preparing visual aids for the teachers, assisting in setting up the room and getting materials ready for the next day.

A group of older women in one church came to VBS every day—to pray. That was the best VBS ever conducted in that church. Everything went smoothly and discipline problems were minor. Many decisions were made for Christ also.

There is another way of solving the teacher problem for VBS. That is to conduct a VBS at night. This idea is becoming more popular and is being used successfully. And it was begun as a direct result of a shortage of teachers during the day. Working men and women are free to teach in the evening. Husbands can baby-sit while young mothers teach.

A night VBS has two other advantages over the day school: more men can be used, and family cars are available to bring the pupils and take them home.

Night VBS's are usually conducted between 6:00 and 8:30 P. M. One VBS leader said the children were able to accomplish more in the evening because it was easier for them to concentrate. They had had their play during the day and were not thinking of rushing out to join pals in a ball game. Also, the temperature had begun to drop by that time, and the heat was not so annoying.

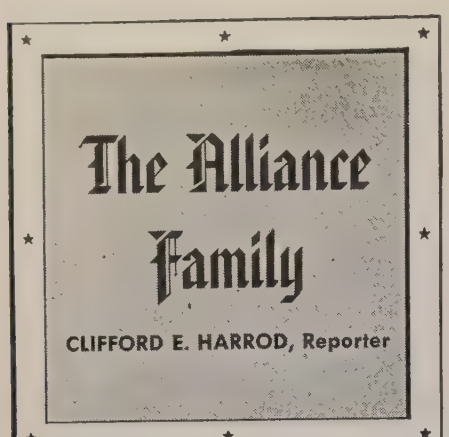
One disadvantage of the night VBS is that the night hours are hard on little children. It is impossible to have a Nursery age class in the evening. And some Beginners are kept out of VBS because of the late hours. However, since the children can sleep late in the mornings, this need not be a big problem.

Unless you are in an unusual situation where there are plenty of VBS teachers available you will want to begin now to consider ways of providing the help so necessary for a successful VBS.

VBS Check List

A successful VBS doesn't just happen. It is planned. Now is the time to begin planning for your VBS. Use the following check list as a guide in making plans for your school.

1. Appoint a director who has the ability and the time for the job.
2. Set the dates for your VBS.
3. Select the lesson materials which offer a great deal of help to the teachers, since you will probably be using many inexperienced workers.
4. Recruit your staff (teachers, pianists, department superintendents, recreation leaders, department secretaries, handwork helpers, baby sitters, etc.)
5. Schedule well in advance your staff meetings. You will want to have a general meeting to discuss plans and assign definite tasks to each worker. Also you will want to discuss the lesson material and distribute lesson manuals to teachers. Department meetings should also be scheduled when teachers will discuss plans for a particular age level, prepare handwork samples and visual aids, and learn new songs suggested in the course.
6. Plan publicity. You will want to reach boys and girls from your own Sunday school, those who attended VBS last year and those in the church neighborhood.
7. Estimate number of pupils, and order all supplies early.
8. Recruit students through a preregistration day.
9. Make plans for closing VBS program.
10. Provide some sort of follow-up to bring the unchurched VBS students into your Sunday school.



News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

The New Generation

On February 18, to *Rev. and Mrs. Henry J. Alexander,* Meadow Grove, Nebr., a son, David Howard.

On February 7, to *Rev. and Mrs. James E. Brunko,* Brinsmade, N. D., a son, Stephen Paul.

On February 10, to *Rev. and Mrs. Troy McAllister,* Crandon, Wisc., a daughter, Bonnie Lou.

On February 18, to *Mr. and Mrs. Walter Boldt,* Dawson Creek, B. C., Canada, a daughter, Melanie Gail.

Entering the Evangelistic Field

Rev. Joel F. Winkler, who has been a pastor for eleven years since his graduation from The Missionary Training Institute, announces that he has now entered the evangelistic ministry and has open dates for next fall and winter. He is scheduled for campaigns in the near future in Morgantown, W. Va., Painesville, Ohio, Wayne, Mich., Regina, Ky., and in Oklahoma. Pastors desiring to contact Mr. Winkler may address him at Route 5, Ashland, Ohio.

Revival During Missionary Convention

Rev. James E. Rich, pastor of the Miami Gospel Tabernacle, Miami, Fla., reports that revival blessing accompanied the recent missionary convention which saw all attendance records broken and the highest missionary pledge in the history of the church. Dr. Richard Harvey spoke with special anointing upon his ministry as Bible teacher; Rev. and Mrs. Elmer Sahlberg brought anew the challenge of the power of prayer in reporting on their work in Thailand; Miss Phyllis Taylor stirred hearts as she spoke on work in the Congo; and Rev. Roy Forward, of Ecuador, brought messages of the millions still unreached.

The pastor states that many factors contributed to this outstanding missionary convention. The daily radio broadcast brought in many new friends; the local newspaper gave the convention comprehensive write-ups and ran many pictures; a host and hostess contest kept interest high; and the advertising circulars were faithfully distributed with personal invitations by the members of the congregation. The ministry of music by Ronnie Avalone and Jack Conner also played an important part in gaining and holding interest. A new zeal and sense of individual responsibility seemed to grip the whole congregation.

"Deliverance Crusade" at Gates, N. Y.

God honored the preaching of the Alliance truths by Rev. William H. Lewellen during a recent "Deliverance Crusade" held in The Christian and Missionary Alliance Church, Gates, N. Y. Rev. Edward G. Murray, the pastor, writes, "Our brother ministered under the anointing of God and we saw people saved, healed and filled with the Holy Spirit." A man who had suffered with asthma for over thirty years was instantly healed; a lady with cancer was prayed for and felt the Lord touch her body; four persons were delivered from arthritis and two from serious heart trouble. Seven persons professed salvation and eight others sought the filling with the Spirit during the campaign. The preaching of the Word gave the people a great longing to see God work in their lives.

Schenectady Church Encouraged

The Christian and Missionary Alliance Church in Schenectady, N. Y., is praising the Lord for answered prayer and the spirit of revival during evangelistic meetings held January 3 to 15 with Rev. Benjamin F. Jenkins, of Emlenton, Pa. "Several came to the Lord in true repentance and gave definite evidence of being new creatures in Christ Jesus," writes the pastor, Rev. Cloyd B. Hammel. "Many Christians took forward steps of faith; indeed the whole church is encouraged to press on in prayer for many others." Five persons united with the church when the meetings closed.

Peoria Church Relocates

The congregation of The Alliance Church in Peoria, Ill., met on January 8 for the first service in their new church, located at 3405 Wisconsin Ave. A year ago, under the leadership of the pastor, Rev. Gordon W. Blenkhorn, a two-acre site was purchased and the new building begun. The basement unit is now being used. Future plans call for the erection of the superstructure this summer.

The first evangelistic campaign in the new church was held January 18-29 with Rev. Ralph Williams as the speaker. This proved to be a time of unusual blessing as God's presence was made very real to the extent that several were converted and others restored to the Lord. The pastor writes that during the closing service of the campaign the whole congregation moved toward the altar to meet God in a new way. He stated that there is an increased hunger for God, a greater burden for souls and a new spirit in the church.

Letters

More on the Income Tax

Regarding Mr. John R. Bergman's let
which disapproved of your editorial on
income tax, there are no doubt ma
Christians who did not regard the su
ject as "rudimentary" nor "ridiculou
Rather it was sincere, fundamental a
timely.

It is not a Christian's duty to prete
to enjoy having his pocket picked, e
by a "kindly Caesar." This is an
possible combination. As Mr. Bergm
says, "We're not living in Roman tim
under foreign rule." Jesus was. Cae
is therefore not correctly a symbol
domestic civil authority.

Many searching Christians find it odi
that the major portion of tax money
diverted for military expenditures. T
are not sure that entering the war
Korea was wise nor a defense of ho
They are also doubtful about the lega
of the *ex post facto* congressional appro
of an executive declaration of war. T
remember with nostalgia the forgot
American principle: ". . . in order
secure these rights, governments are
stituted among men, deriving their
powers from the consent of the governe

The quotation of "Render . . . u
Caesar" was irrelevant in many w
This reply was addressed to hypocr
(Matt. 22:18) who went away with
understanding, marveling (Mark 12:1
Jesus never defined what belonged
Caesar. Caesar's image and supersc
tion were not proof of ownership, but
thought did not occur to the spies
feigned themselves just men (Luke 20:2
Doodlers of the Word have been justif
governmental wickedness for cent
with the quotation "Render . . .
Caesar," but "take heed therefore ho
hear: . . . and whosoever hath not, f
him shall be taken even that which
seemeth to have" (Luke 8:18). "For
word of God is . . . sharper than
twoedged sword" (Heb. 4:12).—B. L.
PHEAR HEIMLICH, *Chicago, Ill.*

I read your editorial in the Februar
issue of THE ALLIANCE WEEKLY and
the response of Mr. John Bergman (
29). I was grieved at heart at some
Mr. Bergman's remarks, in particular
remark, ". . . that editorial, which I m
confess made me deeply ashamed."
the contrary, your editorial made me
proud of you; first, because even tho
the income tax question might seem
reasonable in the eyes of man (but no
the eyes of God) you took your time
energy to go into detail and answer
inquirer's question instead of snapping
off with a two-cent postcard; secondly,
cause you let the Word of God ans
her question instead of giving your
opinion.

We can be loyal to our country and
preciative of the freedoms she prov
and at the same time disagree with s

(Continued on page

Meditations in the Word

By EDITH M. BEYERLE

Sunday

AILY READING—Matthew 28:1-8.
AILY TEXT—"*He is not here: for he is sen*" (verse 6).

In one of the villages of northern In-ia a missionary was preaching in a narket place. As he was closing, a Mohammedan came up to him and said, You must admit that we have one hing you have not, and it is better than nything you have." The missionary sked courteously, "And what is it you ave?" "When we go to Mecca," re-lied the Mohammedan, "we at least nd a coffin. But when you Christians o to Jerusalem, which is your Mecca, ou find nothing but an empty grave." he missionary smiled and said, "That s just the difference. Mohammed is ead and in his coffin. And all false ystems of religion and philosophy are n their coffins. But Christ is risen, and ll power in heaven and on earth is iven to Him. He is alive forevermore!" —SUNDAY SCHOOL TIMES.

Monday

AILY READING—Galatians 5:16-26.
AILY TEXT—"*Walk in the Spirit, and ye hall not fulfil the lust of the flesh*" verse 16).

Playing with a dangerous pair of cissors, a little child would not be ersuaded by his anxious mother to ive them up. Fearing that violence ight provoke him to hurt himself with is perilous weapon, the mother called er little daughter to her aid. She sent er to a closet for a beautiful orange nd the game of strategy began. The ttle girl commenced by gentle ap-roaches to attract Willie's attention o the big yellow orange. As it came earer, eyes, mouth and hands were ll stretched out wide open for it and efore the little fellow realized it the cissors were dropped and quickly natched and put out of harm's way by he watchful mother, and the heart and ands were filled with the more at-ractive fruit. That is God's way of aving and sanctifying men. He gives s something better.—A. B. SIMPSON.

Tuesday

AILY READING—Hebrews 10:26-39.
AILY TEXT—"*The just shall live by aith*" (verse 38).

God allows things that don't make ense, that baffle and perplex our ordi-ary understanding. We may never be ble to understand them here. But we an do one of several things about them. Ve can grow bitter and resentful, sulk nd grumble, and murmur, "Is the Lord mong us or not?" We can grit our eeth and "tough it out" with a stiff-pper-lip stoicism. We can resign our-elves to the inevitable and go around ith a martyr spirit. But there is a bet-er way. We can accept it as one of he methods God uses to bring us to alk by faith and not by sight. While e still may not understand it with our eads, it makes sense to the higher understanding of our hearts. . . . It is not learned in schools and often theologians miss it, while simplest souls learn it. We have seen these unexplainable providences completely bowl over the wise and mighty, while lowly souls who had learned to sanctify themselves against tomorrow took them in faith's stride. They did not know *why* but they knew *whom*, and trusted the matter with Him. It brought peace and blessing and so it made sense after all, the highest kind of sense, the sixth sense of the spirit.—VANCE HAVNER.

Wednesday

DAILY READING—Genesis 5: 21-32.
DAILY TEXT—"*Enoch walked with God*" (verse 22).

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.
—WILLIAM COWPER.

Thursday

DAILY READING—Psalm 32.
DAILY TEXT—"*Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about*" (verse 10).

These parallelisms of Scripture seem sometimes very rude. This one, for instance, teaches us that the wicked are they who trust not in the Lord. . . . Do you trust in God? Have you made the everlasting God your refuge? Do you walk by faith? Do you condemn yourself and recognize Christ as the source of all your goodness, wisdom and strength? If not, then you need not go out of yourself to find the wicked. "Thou art the man," the very man the Bible talks so much about, as needing to be born again, being under condemnation, a child of wrath, led captive by the god of this world. How deplorable is it that in reading descriptions of the wicked in the Bible you should always be thinking of another, rather than of yourself. It is a very simple matter to pass out of the ranks of the wicked, to escape their many sorrows, and to find yourself compassed by mercy as a legion of angels.—GEORGE BOWEN.

Friday

DAILY READING—2 Kings 16:10-16.
DAILY TEXT—"*The brasen altar shall be for me to enquire by*" (verse 15).

This bit of sacred history makes interesting reading, especially when its counterpart is seen in current events. Ahaz, an Israelite and one of God's prominent people, copied a heathen altar, substituting it for the God-ordained one. However he still retained the latter as a means of convenience just in case he wanted to ask God a question! The old brazen altar of the Temple, a type of Christ as our Sacrifice, has long since been replaced by its Antitype, but it must still be admitted that the church of Jesus Christ has copied many things from an unbelieving world and substituted them for the genuine and pure worship that God intended for His people. And, sad as it may be, the fact remains that in many instances God is retained merely as a convenience. It is so much nicer and certainly more popular to be like other folk; people never do like to be "different"! And since God is ever the enemy of the world, the "glory is departed" from His people who insist upon copying a fallen world. —PAMEII.

Saturday

DAILY READING—Acts 2: 1-13.
DAILY TEXT—"*They were all with one accord in one place*" (verse one).

O God, send us the Holy Ghost! Give us both the breath of spiritual life and the fire of unconquerable zeal, till nation after nation shall yield to the sway of Jesus. Thou art our God, answer us by fire, we pray Thee! Answer us both by wind and fire, and then we shall see Thee to be God indeed. The kingdom comes not and the work is flagging. Oh, that Thou wouldst send the wind and the fire! Thou wilt do this when we are all of one accord, all believing, all expecting, all prepared by prayer. . . . Oh, for the fire to fall again—fire which shall affect the most stolid! Oh, that such fire might first sit upon the disciples and then fall on all around! O Spirit of God, Thou art ready to work with us today even as Thou didst then. Stay not, we beseech Thee, but work at once. Break down every barrier that hinders the incoming of Thy might! Overturn, overturn, O sacred Wind! Consume all obstacles, O heavenly Fire! Give us now both hearts of flame and tongues of fire to preach Thy reconciling Word for Jesus' sake! *Amen!* —C. H. SPURGEON.

A Look at the Lesson

By REV. DON J. KENYON

For April 8, 1956

Power for a World Mission

Acts 1:6-8; 2:22-33

GOLDEN TEXT—*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*—Acts 1:8.

DEVOTIONAL READING—Acts 2:1-8.

Introduction

Measured by any standard, the days depicted in this lesson are the most momentous in human history. Luke records these facts in the clear, concise language of the professional scholar. The restraint with which he records only that which is pertinent is in itself evidence that He was writing by divine inspiration. The disciples had been instructed to remain in Jerusalem, to await the promised Spirit who will come upon them. Their minds are still somewhat befuddled with temporal and spiritual considerations relative to Israel's place in God's plan. Christ dismisses their questions as irrelevant to the current purpose of God. Jesus tells them that the immediate concern is empowerment to witness to the events they have just seen and to proclaim the message of His triumph.

I. A Dominating Issue (Acts 1:6-8)

(1) *Were come together.* The scene of this magnificent page from divine history is Olivet, the last meeting place with the Lord before His departure.

(2) *Restore . . . the kingdom.* This oft-discussed subject has predominance in the minds of the disciples. In spite of direct statements (Matt. 21:43) plus actual rebuke (Mark 10:35-41), this concern still clings to them and persists in all their thinking. With Christ the key word is proclamation; with them it is restoration. One of the most powerful influences of Pentecost is the purging of their minds from the poisonous effects of this dream.

(3) *It is not for you.* In a vital hour such as this He could not be sidetracked by material or physical concerns. Jesus deftly but conclusively dismisses the subject by depositing the issue in the hands of One whose purpose and will for earthly administration will be unveiled in His own good time. There are far more urgent matters at hand. The kingdom of God will be composed of redeemed men, not regimented men. The entrance into this kingdom will be a volitional act involving faith, not an arbitrary one requiring coercion. This job calls for witnesses, not politicians. It is spiritual power, not organization, that is needed now.

(4) *But ye shall receive power.* "But" is a small word yet a mighty one. It implies contrast. "In contrast with an intellectual initiation into the mysteries of an earthly kingdom which is largely a figment of man's carnal aspirations, you shall be endued with supernatural, ethical energy for a divine commission. God's answer to your future service for Him will be a Person, not a program. Such a program as you men devise would end in a human debacle without a Person to guide you."

(5) *Witnesses.* Just as Isaiah nearly eight centuries before had clearly announced to Israel (43:10; 44:8), the disciples were to be witnesses. The idea of being a humble witness to the nations of the earth had never appealed to Israel. They, like us, prefer to rule men. It is significant that the apostles became witnesses after Pentecost and that because of the power of the Holy Ghost.

(6) *Jerusalem . . . uttermost part.* The order and procedure of harvest is thus announced prophetically by the Lord of harvest. This (v. 8b) also constitutes a simple outline of the Book of Acts.

II. A Crucial Interpretation (Acts 2:22-28)

The record has carried us beyond Pentecost to the great apology by Peter for the conduct of the disciples. Having been accused of debauchery, the leader of this holy band now offers a vital interpretation of their actions calling the Old Testament Scriptures and the late events of history as a twofold witness. Having quoted the prophet Joel as a background, he now recalls and interprets the strange events which have recently shaken all Jerusalem.

(1) *A man approved.* He refers to the supernatural works of our Lord. He makes God their author. He makes his listeners the observers of these events. He makes their own intelligence the arbiter.

(2) *Ye have taken.* No frightened tu coat is this new Peter. He throws charge of guilt into the teeth of crowd.

(3) *God hath raised up.* A literal f fillment of Luke 24:48. Peter is now qualified, Spirit-endued witness of "th things."

(4) *David speaketh.* A quotation fr Psalm 16 makes the favorite king of Isr a witness also of "these things." T power of this crucial interpretation of t event by Peter is: (a). The *guilt* Christ's death is upon *you.* (b). The *f* of Christ's death is scriptural, prophe (c). The *issue* of Christ's death is demptive.

III. A Supernatural Application (Acts 29-33)

(1) *David . . . is both dead a buried.* Peter reasons: this passage c not be lightly dismissed as making ref ence to a dead king. It must rather re to the Messiah and is fulfilled in Jesus Nazareth whom you have crucified. T piercing logic wielded in the fresh pow of the Holy Spirit must have produced awful impact.

(2) *He . . . spake of the resurrecti* Peter has called Joel as a witness of promised power and David as a witn of the apostolic message. The message the gospel (1 Cor. 15:1-8) plus the pow are indispensable requisites of a pro witness.

(3) *We all are witnesses.* Here Pe as a spokesman unites the church with statement. We are an organism with message and one power. (See Eph. 4:3-

(4) *This, which ye now see and hea* an audio-visual testimony. Peter has pealed to prophecy, history, intellect the senses in his great sermon. The H Spirit wrought with these divinely pointed means of grace upon the e tions and the wills of the listeners (v. 3 This lesson depicts not so much the H Spirit *and* the church as the Holy Spirit the church.

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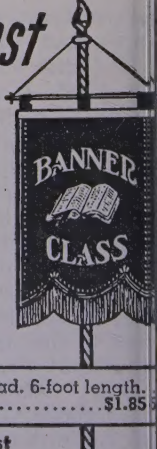

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Letters

(Continued from page 12)

ıer laws and levies. No nation or in-ıdual under the sun can be called od"; our only righteousness is the ıteousness of God accounted to us by ı as it was to faithful Abraham. . . . agree with your editorial that the in-ıe tax is not going to answer our blems and I could go into detail to ve it in many cases right now. None us have to be ashamed of our Editor ong as he puts Christ first and answers questions from the Word.—ORA J. SKER, *Warwick, N. Y.*

Local Conventions

★ ★ ★ ★

Convening April 1-8, 1956

nissionary vision is by its nature pro-ssive. It must grow. If it does not then uffers a fatal change. Participating in a l missionary convention has an in-ırating effect that keeps the Christian's rt aglow with zeal for the lost. This is healthy condition which insures growth.

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th Fork, Pa. .....April 1-4
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th Atlantic District

nberton, N. C. .....April 1-8
Indian Chapel) .....April 3, 4
Bakers Chapel) .....April 5, 6

thwestern District

ı Buren, Ark. .....April 1-4
k, Ark. .....April 5, 6
ne, Ark. .....April 7, 8

ıtral District

ncie, Ind. .....April 2-8
nkfort, Ind. .....April 5-8
t Huron, Mich. .....April 2-8
mett, Mich. .....April 2-4
Clemens, Mich. .....April 5-8
rgantown, W. Va. .....April 2-8
rmont, W. Va. .....April 2-8

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ora, Ill. .....April 4-8

ific Northwest District

eburg, Ore. .....April 1-8
eta, Ore. .....April 1-3
s Bay, Ore. .....April 4-8
f Creek, Ore. .....April 4-6

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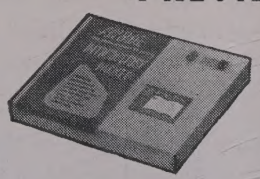

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After Easter, the Sword

"But prayer was made without ceasing of the church unto God . . ."

AT dawn Easter in the year 41 A. D. many people of the church in Jerusalem were gathered in a home for prayer. This was not a "sunrise service" to celebrate the resurrection. Some of them had been there all night. A desperate emergency faced them. *"Herod the king . . . killed James the brother of John with the sword . . . he proceeded further to take Peter also . . . put him in prison, . . . intending after Easter to bring him forth to the people."*

The persecution following Stephen's martyrdom had subsided after Saul was converted and "then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Suddenly they were threatened with extermination. If killing Christian leaders would make him less unpopular with his subjects, Herod would begin with the most prominent ones. This threat from a political angle was even more serious than the religious persecution which at first Roman officials held in check. It foreshadowed the great persecutions later in which the destructive power of earth's mightiest empire was finally turned ruthlessly upon the church.

"But prayer was made without ceasing of the church unto God," and the result was amazing even to Peter who had previously witnessed many great miracles. Supernatural wonders evidently had become uncommon. A church at rest does not require miracles. It is satisfied to be edified and multiplied, and its missionary work is hampered by an over-emphasis upon conformity to outward symbols (Acts 11:3).

Shocked by the arrest and execution of James, one of the "sons of thunder," and the imprisonment of Peter, the church turned again to the Lord as it had a few years before when "the place was shaken where they were assembled together." Some time during the night after Easter Peter astonished the faithful intercessors by knocking on the gate.

At this Easter time, 1956, men fearless as Peter are locked in prisons under heavy guard for the testimony of the Lord Jesus Christ. And iron curtains isolate the churches in China and in North Viet Nam from contact with others of like precious faith. Prayer without ceasing by churches ready to lay aside privileges and blessings of a peaceful situation alone is able to effect their deliverance from the sword.

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